UNITARIAN MONTHLY

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REV. A. L. AGNEW, B.A.
York Street Church, Belfast. —— (See page 152).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

E.M.—If your copy is delivered in a torn condition it is done in the post.

The Lindsey Press has just published hymn sheets for special services.

Rev. W. Bottomley, who is Secretary of the new Australian Unitarian and Free Christian Association has travelled 2,000 miles in missionary visits to Tasmania and New South Wales. The Australian Association represents three Churches. He urges that efforts be made in other Australian centres of population, and asks our British Churches to provide an Overseas Missionary Fund for the work.

The late Mr. George Thomas, J.P., of Irlam Hall, Manchester, a regular subscriber to this magazine, has left £50 to the Blackley Chapel, Manchester, and half of £1,037 17s. and half of £1,000—National War Bonds to the Unitarian College, Manchester.

The late Mrs. Masaryk, wife of President of Czecho-Slovakia, was an American and a member of a Unitarian Church before marriage. The women delegates of the International Congress of Free Christians at Prague, September 4-8, visited the summer home of the President to lay a wreath on Mrs. Masaryk's grave.

A memorial portrait of the Rev. Thomas Elliot has been presented to the Unitarian Church at Southend-on-Sea by his daughter, Mrs. Parrott, which was unveilled at a commemorative service. Mr. Elliot was for some years the minister of the Church.

The Annual Floral Service for the Bootle Unitarians was conducted entirely by ladies of the congregation on August 21st, to a crowded audience.

Mr. Edward Bramley, of our Upper Chapel, Sheffield, is made Doctor of Laws by the Sheffield University at a special degree function in connection with the visit of the Law Society of England. Mr. Bramley is President of the Sheffield District Law Society.

The Capetown Unitarians held their 60th anniversary on August 7th, when Rev. Ramsden Balmforth, their minister, now in England sent an appropriate message which was printed in the August Calendar. Rev. Simon Jones, B.A., of Nottingham is officiating there as an exchange for the summer.

Rev. Dr. Preston Bradley, of Chicago, had large attendances at Rosemary Street Church, Belfast, and at York Street.

President Dr. Masaryk, of Czecko-Slovakia, has contributed articles to the "Inquirer" on the religious conditions of his country.

A THOUGHT TO THINK

THERE IS A DIVINITY THAT SHAPES
OUR ENDS
ROUGH HEW THEM AS WE WILL.
—Shakespeare.

We Unitarians know that Science and Religion cannot be in conflict for all truth is one. Long have we believed in evolution of the human body and of the human spirit. It is only the orthodox in bondage to exploded ideas, who are disturbed by what scientists say.

Rev. C. W. Townsend has been conducting a Unitarian Mission at Newport, I.W., including a popular lecture on "The Rise and Development of Modern Unitarianism."

Two lectures by Rev. Dr. S. H. Mellone and Rev. W. Whittaker, M.A., were arranged for delivery at the Memorial Hall, Manchester, September 19th and 26th, to promote understanding of the practical importance of the Church as a Religious Institution to-day.

The foundations of the new Chapel at Gainsborough, have been excavated and the work of the builders is in progress.

The late Mr. C. Lewis Hind was connected with the Free Christian Church, Clarence Road, Kentish Town, London, where the organ is dedicated to the memory of his sister. He gave the address to our Sunday School Association Annual Meeting in Whit Week last year.

The Midland Provincial Assembly of Unitarian Churches has its fifth Annual Meeting, September 27-28, at Stourbridge, Kidderminster, and Lye.

The meetings of the International Congress at Prague, September 4-8, were crowded with interest. They were held in the House of Representatives. A large number of British delegates attended besides those from other countries and America. Special thanks were awarded to Dr. and Mrs. Capek and Dr. Drummond, for what they had done to make the meeting such a great success.

A special pamphlet has been issued by the Joint Delegation of the British and Foreign Unitarian Association and the National Conference explaining the new amalgamation scheme under one General Assembly of Unitarian and Free Christian Churches—for consideration by these Churches.

During the week of the Autumnal Meetings of the U.K. Band of Hope Union at Cheltenham Unitarian Temperance Services were held on Sunday, September 18th, and a Unitarian Temperance Conference on September 21st.

Prof. Priestley Smith, of the Birmingham University, and of our Church of the Messiah has been awarded the Lucian Howe Gold Medal by the American Ophthalmological Society at its recent Congress in Quebec.

The broadcasting of the Unitarian service at Auckland, N.Z., Rev. Thornhill, July 17th, was very successful, and made a deep impression upon listeners-in.

The Shrewsbury Unitarians have made a presentation to Mr. and Mrs. S. Cookson, on the celebration of their golden wedding.

Our Malton Chapel has been re-opened after renovation.

THE OBSTACLE ALWAYS AHEAD,

There's always a river to cross,
  Always an effort to make,
If there's anything good to win,
  Any rich prize to take,
Yonder's the fruit we crave;
  Yonder the charming scene;
But deep and wide, with a troubled tide,
  Is the river that lies between.

For, rougher the way that we take,
  The stouter the heart and the nerve;
The stones in our path we break,
  Nor e'er from our impulse swerve:
For the glory we hope to win
  Our labours we count no loss;
'Tis folly to pause and murmur because
  Of the river we have to cross.

—Anon.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

X. MATTHEW CONTINUED.

Our gospel of Matthew, or "according to Matthew" is made up of at least two documents and of oral tradition. As has already been said, it incorporates almost the whole of the "Gospel according to Mark," though it does not entirely follow the same order of events and contains much more matter. Besides this important document, there was another consisting of a collection of the "Sayings of Jesus," which was also used by Luke. The name usually given for convenience to this document is Q, the initial letter of the German "Quelle," which means "the Source." Q does not survive as a separate document, but can be separated with comparative ease from the works of Matthew and Luke. The two Evangelists use their material very differently. In Luke's book for example the "Sermon on the Mount" is divided up into several discourses, which are represented as being delivered on several occasions. Of course it must be borne in mind, though the consideration is often forgotten, that Jesus all but certainly delivered practically the same discourse in different places and on different occasions. It is quite possible that even the "Sermon on the Mount" may have been delivered all at once on some green hill in Galilee. But that does not seem likely, as Matthew appears to desire to give examples of the teaching of Jesus collected into one whole, as in Chapter XIII, he collects together examples of "Parables of the Kingdom," some at least of which are not likely to have been uttered in one discourse.

That the "Stories of the Infancy" arose in Jerusalem there can be little reason to doubt. That they were contemporary with the actual life of Jesus seems all but impossible. Otherwise Mark, who based his Gospel on the teaching of Peter, could hardly have left them out. The same criticism applies to the elaborate stories of the "Resurrection," which find no place in Mark and Q. That some event of final importance took place in Jerusalem, no reasonable critic can doubt. That all of the events recorded by Matthew and Luke took place seems at least improbable, for the two accounts cannot be reconciled with one another. But that the "Resurrection" took place in some way that convinced the Disciples, there can be no reasonable doubt. It seems highly probable that they actually saw something, which convinced them that they had seen their beloved Master. So they were able to rise from the paralysis of terror and disappointment to certain hope and boundless enthusiasm for the future.

It may be noted that Paul never speaks of Jesus as "rising" from the dead, but as "being raised," a point of some importance theologically and historically. It means in other words that his "Resurrection" was brought about, as we hope that our own will be, by "His Father and ours, His God and our God." Throughout Matthew there is nothing Trinitarian, or which gives a hint of the doctrine of the Trinity. That Jesus was both a teacher and healer is the view offered to the reader. The further point is insisted upon, that both by his birth and his life he was the fulfilment of prophecy, the Messiah to the Jews first, then to the Gentiles. It must be remembered that the "Messiah" is the "man anointed by God" for a specific purpose and therefore not God himself.

See Carpenter's "Synoptical Gospels," Essex Hall, London.

When the anchors that faith has cast
  Are dragging in the gale,
I am quietly holding fast
  To the things that cannot fail.

Washington Gladden.

If I am thankful for anything in this world—as I often am for the many privileges of my lot—I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. Dr. Charles W. Eliot.

Aye call it holy ground,
  The soil where first they trod;
They left unstained what there they found,
  Freedom to worship God.

Felicia Hemans.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc, all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered thought in religion; for character before cre for one world at a time.

Unity is the great need of mankind all world over. The unity of industrial peace, international peace, of world-wide operation and goodwill. Unity will abolish the great wastes of life and sources antagonism, of selfish rivalry and strife. M was made for Unity. The Fatherhood of G and the Brotherhood of Man mean th Unitarianism means that. The gospel of Ur is the uniting power of divine Love that ma man One with God.

The Brotherhood of Man.

STUDY COURSE NO. 6.

[This Study Course may serve either for a Sunday Class, or for a week-night Study and Discussion Circle. One subject for each week in the month.]

(See Unitarian Leaflet No. 3, "The Gospel Jesus Preached"; also "Three Stages of Unitarian Theology," p. 85; "The Brotherhood of Man"—in "The Transient and Permanent in Religion," p. 149; Channing on "Self-Culture" and "Honour Due to all Men.")

(1) THE OFFSPRING OF GOD.

The Apostle Paul after quoting a Greek poet, declared that "we are the offspring of God" (Acts 17, 28-9), making this assertion of all mankind. It follows that if God is our Father we are all His children, members of His family. As our earthly father and mother are parents of our bodily form so God is the parent of our inner self, spirit of His spirit.

All men are therefore brethren by nature and created to live as brothers. There is one and the same nature for the whole of the human race without any exception or difference. However men be divided by colour, condition, or creed, all are made of one spirit, all are of one kind, and as Channing puts it—"all minds are of one family." The differences and varieties of individuals or races are but those of development. Civilised and savage alike endowed with the same spirit, with all its powers and possibilities, awaiting cultivation, are equally capable of growth and progress according to circumstances and inward urge. Though physical heredity and each kind of environment play their part, man is constantly making his circumstances, creating an environment in agreement with his own desires.

Mankind everywhere, sees evidences of a Power which is not themselves, manifesting design and purpose in the structure of vegeta and animal; in the orderly action of what called the laws of nature; indication of intellig adaptation of means to attain certain ends—wh suggest the existence of an over-ruling Mind controlling Will. The mind of man responds these evidences, with intelligence able to read meaning of what he sees, which shows tha shares the same nature, with that Creative Mi This is true of all mankind whether they kn it or not. The more the mind of man devel its powers and capacities the greater is his abi to read the thoughts of God and to enter into Divine enterprise of which he is a part. T the difference between the savage and the civili man is only of degree and not in kind. T discoveries of science are the results of m developed power to understand God's ways working. All men are seekers after knowled and truth in various degrees, and the most learn are only examples of what is possible in all. T vast accumulations of knowledge and experie already gained and to be gained are equally op for every man. The whole universe is tremendous storehouse of fact and truth for m to possess, and for all the brotherhood of m kind to share.

Suggested points for discussion:—

Differences and development; heredity a environment; making circumstances; ma mind responsive to the Creator's Mind; the op storehouse of Truth.

(2) MANKIND ONE FAMILY.

How do we know that all mankind are o family? The physiologist answers that human beings including white and black, r skins, yellow, or copper-coloured, poss exactly the same structure of bodily form a organisation, that they all walk erect on t

eet, possess hands and feet which are unique in man; two hands free to play with and to work with; a skin almost without hair, and a chin unlike any other creature. But that is not all. The difference that makes the difference between mankind and the lower animals more than any other thing is in the brain said to be "incomparably the most wonderful thing in the world." It is this by which man can think and reason, and speak and write. This uniqueness of brain is shared by all human beings alike, and it is that which distinguishes them most from all other creatures, and their likeness in this makes them members of one and the same family.

Some of the lower animals can think and reason to a very limited extent, but they cannot paint pictures, write poems, build an organ and make music out of it. The mind of man working through his superior brain can send his voice by wireless round the world, talking to his fellows thousands of miles away, and plan airships by which to fly from continent to continent fleeter than any motor on land. In all the triumphs of invention and discovery, mechanical and scientific man is simply exercising the powers of mind which all men possess in various degree capable of the same development, powers which all men share. So the anthropologist and the psychologist alike would answer equally that it is the fact that all human beings have the same mind-stuff, the same inventive faculties, are alike in possession of the artistic sense, and in that curiosity which expresses itself in the eager search for truth, as well as in aspiration towards some ideal—that make them of one family.

The moralist joins in this agreement by testifying that as all human beings possess the same moral sense in a conscience which ever approves in conduct the higher choice between alternatives —they are all one kin, recognising the authority of righteousness, the duty of loyalty to that, the supreme obligation to obey its call—that too denotes plainly that they all belong to each other. "We discern, we approve the Right, the Good, the Just, the Holy, and by this sense of rectitude are laid under obligations which no power of the outward universe can dissolve" (Channing). In all human beings the spiritual nature asserts itself in some form of religious devotion and in the idea of immortality. Such indications of essential brotherhood mark them as members of one family.

Suggested points for discussion:—

The physiological argument; the brain; man and the lower animals; Ruthropology and psychology; the sense of Right.

(3) MEMBERS ONE OF ANOTHER.

The fact that all men are mutually dependent is plain evidence that they belong to each other and are designed for brotherhood. Mankind are one body of which all human beings are members. This is obviously true in the family! and equally so in the tribe community, or nation. It is no less true internationally. If one member suffer all suffer, even though they may not know it. If any member be made more sound, stronger and healthier, all are the better for it whether they be aware of the fact or not. The influence for strength or weakness, for good or ill, is increased or lessened for all mankind when any individual is injured or helped. Humanity is the richer or the poorer in the welfare or ill condition of each of its members.

Just as a child is dependent on the help of its parents, so every individual man is dependent on the help of his fellows. No one can live to himself alone. Crusoe isolated on an uninhabited island needs the help of other human beings. No individual is sufficient in himself to supply all his own needs, to produce all his own food, clothing, shelter, and other physical necessities; for fellowship he needs others than himself; for intercourse with other minds, for moral and intellectual development, he must depend upon personal contact in society or upon what society can provide for him. The condition of each affects the welfare of all. Disease in one endangers the whole community. The disorder of one nation is a peril to the people of other lands. The waste of war between any two nations is a loss to the whole of mankind. All men are in each other's keeping. The security of each depends upon the security of all. When all are safe from peril of any kind each is safe.

This condition of mutual dependence is a wise provision for many reasons, and not the least for the fact that it makes it to the direct interest of all to promote the welfare of each. If others suffer through the folly of one, it is necessary for their own protection that they get him into a right condition that they may not be made to suffer again from the same cause. This is so whether the offender be a thief, or a rash banker speculating with other people's money, or a grasping and aggressive nation aflame with the spirit of war. When all are in danger it is the direct interest of all to destroy the danger by eradicating its cause. So much are all human beings members of one another that all are really bound up together affected by each other's condition, making brotherhood in suffering an actual fact, and brotherly inclinations a necessity for the general welfare.

Suggested points for discussion:—

Mutual dependence; the One and the All; in each other's keeping; safety and security; the common interest.

(4) THE STRONG AND THE WEAK.

Being members one of another involves obligation and responsibility. With an infinite variety of character, ability, and personality, there comes

in the question of the relation of individuals to each other in the matter of duty. There are the young and the old, the clever and the dull, the strong and the weak, and other differences and contrasts. What is the duty of the strong to the weak? A good mother shows her answer to that by her loving care for her helpless infant. Her motherhood, her strength, her life, is to her a trust to be exercised or administered for the welfare of her child. All ability is a gift in trust to be exercised for our fellows. A man's cleverness is not all his own even though he has cultivated an aptitude by his own effort and choice, for the natural aptitude was inherited from humanity and God. A good brother in a family uses it not merely for himself but for his less able brethren. It is a natural thing for any one who is able, to help a lame man over a stile.

The community consists of people of various social position. There is the contrast of rich and poor, of leaders and the public, of governors and the governed, not to mention other class distinctions. While there are the rich and poor, the Haves and the Have-nots, what is the duty of the more fortunate to the less fortunate? Is it not that of being in trust? Can the wealthy truly say that their wealth is all of their own making? It is a fact that much of it has been made for them by poor people, for no man unaided can become richer than his fellows. All men are helped by humanity and by the Almighty. Consequently the greater possession of riches, of ability, of strength, of social power and influence, is in trust for the general welfare, for the alleviation of poverty of body, mind, or estate, for the security of more equality of opportunity to live a proper kind of life. It is a Scriptural injunction that the members of the social body should have "the same care for each other," that the strong ought to bear part of the burdens of the weak. The poor are weak in social ability and influence and in opportunities of proper culture and refinement. The rich who have the power have laid upon them an obligation to use that power to secure such re-adjustment of condition by orderly and constitutional legislation, as to lessen social inequality as much as possible. "From him to whom much is given shall much be required!" Every man is accountable for the right use of the talents he has. In a condition of true brotherhood this is readily and joyfully acknowledged.

Suggested points for discussion:—

Mutual obligation; ability a trust; power in trust; every man accountable.

(5) MEN DESIGNED FOR CO-OPERATION.

Obviously a body consisting of many members is constituted for co-operation. The social body of human beings in the family or the community, is intended for mutual help. Co-operation is a necessity of collective life. Without it people would perish. See how men and women are organised to help each other by division of labour, some producing the food, others making the clothing, some building the houses, and in the various complications and ramifications of industry and commerce how the many different occupations and professions are distributed. They are all parts of one whole. It is the co-operative life of the community and of the nation. There is also the community of nations producing for each other, supplying food, and raw materials and various commodities for each other's use, co-operating to supply each other's needs. All these developments of mutual aid are marks of progress in civilisation. Whether in the present stage of human affairs the underlying motives be those of self-seeking or otherwise, this intercourse of trade and commerce for mutual benefit is a necessity, and another indication that all the nations are members of one body intended to care for each other.

Do not these facts indicate the true line of human progress? Is it not writ plain on the history of civilisation as its developments go on increasing and accumulating that the more complete the realisation of co-operative life the grander and more sane and wholesome that life becomes? Imperfect as things are, and unsatisfactory as are many of the conditions of existence at present, what has so far been accomplished in mutual service gives a glimpse of future possibilities of co-operative attainment such as will secure the more equally sharing of the joys of life. When by collective effort causes of righteous discontent have been eliminated and more equal opportunity created, life will be immensely happier for all. The burdens more justly shared and the responsibilities more fairly distributed will make the pleasures of existence more widely spread and more generally experienced; class prejudice will be gone, and national jealousy and suspicion will be no more, and the world of humanity will be knit together in the blessed bond of peace.

That glorious consummation of real brotherhood will be realised by co-operative effort, in recognition of the fact that there is one common interest to be served, and that the true welfare of each is the proper welfare of all. The idea that mankind is One and that all men and nations are its members designed to live and work for the greatest possible benefit of the whole, involves the duty of all acting together promoting the common good. Nothing can so much delay the coming of that brighter day than the lack of co-operative effort in the splendid togetherness of goodwill.

Suggested points for discussion:—

Made for co-operation; division of labour; co-operative life; mutual aid; the line of progress; togetherness.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda," Manor Road, Cheam, Surrey.

Since last issue as Fellowship Secretary I visited two Fellowship members who live in The Whiteley Village, Walton-on-Thames. One is an elderly gentleman 76 years of age a widower. living alone ; the other an elderly lady, a spinster, also dwelling alone. Miss Theodora Mills has corresponded with the latter and given considerable pleasure thereby. I was very heartily received and enjoyed the visit very much. The Whiteley Village is an ideal garden "city" in the most beautiful surroundings. In our November Magazine there will be further interesting particulars about it. While there I had the good fortune to meet the Rev. J. E. Flower, M.A., father of our Dr. Cyril Flower, of Cambridge. He is the minister of the undenominational Non-conformist Church in the village, and is held in very high regard for the devoted work he is doing and for his genial personality. It was no small pleasure to come into personal touch with our two isolated fellow members and to have a talk with them. I was pleased to know that they circulate their copies of the "Inquirer" and our "Monthly" among the other residents with whom there is a very free spirit of inquiry in religious matters. Whether it is possible to get a free religious Fellowship inquiry and discussion Circle started there is so far uncertain. But a Circle of an undenominational character on the free inquiry basis might be a very good thing whether affiliated with our Unity Fellowship or not. Our Fellowship is wide enough to include all opinions and beliefs so long as none are excluded from free and friendly discussion. It would be a grand thing if we could secure a Unity of all Churches of every denomination on that basis. The Unity of the free spirit in the search after truth is the only possible basis for that.

The Rev. Wm. Holden, of Blackburn, who is one of our Fellowship members, and who has conducted our Blackburn Circle with excellent results has accepted appointment to the ministry of the Wolverhampton Unitarian Church. We wish him every success in his new sphere of work and thank him for his help at Blackburn. He says that the Blackburn Circle will continue and that he hopes to start another at Wolverhampton.

The new Circle at Purley begins its meetings on September 20th before these words are published. The Sutton Circle resumes probably on the 21st. I wonder whether, now that the winter season is about to open, any of our members can establish other local circles? There is a great work needing to be done in promoting more active interest in problems of religious belief. And friendly discussion is very helpful in clearing away false and hurtful ideas and getting down to a firm foundation of reasonable faith. This much at least our Fellowship may do. In other ways too it can adopt various methods of mutual help. Members are invited to send in suggestions and saying how the Fellowship may help them. We ask them to make all possible use of the Fellowship. What has so far been done has really been worth while.

The new Study Course should be helpful for any Fellowship Discussion Circle, and for any Sunday or Weeknight Class. Readers of the Magazine are invited to join the Fellowship. A subscription of 1s. a year towards expenses entitles to membership.

H.B.S.

TO OUR READERS.—This issue of the MONTHLY begins its 25th year. From October, 1903, to the present, the Editor has done the whole of the work of business management in addition to supplying a large proportion of the contents of the Magazine. He has enjoyed the consciousness of being thus engaged in good missionary propaganda, and of rendering helpful service to our churches and the cause of reasonable religion. No other monthly magazine in our denomination has paid its way or existed beyond a short time compared with this. As the Editor believes that he ought not to continue his charge of the paper until he may be losing his present unabating vigour and energy, he considers that on completion of the 25th year, by October, 1928, he ought to transfer the Magazine to other hands, into either the ownership of some denominational Society, or to a private company of interested friends, to secure its permanent existence. When that time comes he will be in his 74th year, which means that it is not too soon for him to look ahead, for what then may be a welcome relief from the continuous tie of this work, but also in the true interest of the Magazine and the cause which it serves. This intimation is at least due to all whom it may concern.

Alderman A. Hutchinson, of the Rotherham Unitarian Church is Chairman of the General Federation of Trade Unions, and a J.P. His nephew, Mr. W. Waddington is a student for the ministry at the Unitarian College, Manchester.

York Street Non-Subscribing Church, Belfast.

(Rev. A. L. AGNEW, B.A.)

The York Street N. S. Presbyterian Church, Belfast belongs to the Non-Subscribing Presbytery that is not pledged to any creed. Its theological position is Unitarian. The Church dates from 1840, and its ministers have been: Revs. W. J. Blakeley, 1840-42; David Maginnis, 1842-61; John Jellie, 1862-73; R. J. Orr, M.A., 1874-91; A. O. Ashworth, 1891-1910; J. D. Davies, 1910-13; Supplies, 1913-19; F. Woolley, 1920-21; Supplies, 1922-23; A. L. Agnew, B.A., 1923—.

Mr. Agnew is a nephew of the Rev. J. H. Weatherall, of Essex Church, London; he was educated in Belfast, graduated B.A. of Queen's University; spent some time (1920-21), at the Presbyterian College, Belfast, and at Manchester College, Oxford (1921-23); he was Vice-President of the Union at Queen's University, 1926; was awarded the Dufferin Medal for oratory, 1927; and was Dean of Residence for the Non-Subscribing Presbyterian Church, 1927. Concerning the remarkable success at York Street under his leadership he says it is as much a mystery to him as to anyone. The following sketch by a friend goes far to explain.

This Church has grown from being the smallest to being perhaps the largest (and certainly the most active) of our Churches in Ireland.

Four years ago the membership had fallen to barely a dozen, there was practically no income, and the Church buildings were scarcely suitable for worship.

This was the state in which I found York Street when I visited it four years ago, and attempts were being made in vain to find anyone to take the pulpit which was vacant.

To-day the Church is a bright and comfortable meeting-place, its only drawback being its incapacity to accommodate the ever-growing congregation.

Beneath the Church a commodious hall has been provided where all kinds of activities flourish.

The most remarkable thing of all is that the material for this reconstruction has been provided, and the work itself done, by the members, the majority of whom have been connected with the Church for such a short time.

The activities of York Street are too many to relate in this space, but one or two will be of interest. In order that new members coming from widely-scattered homes may be welded into one united congregation of friends an "after meeting" is held after service on Sunday. It is nothing unusual to find 200 people engaged in friendly intercourse at as late an hour as ten o'clock on Sunday night. "Some Churches cannot get people in," said one member to me. "Our trouble is to get them out!"

Again, in order that new-comers may become acquainted with the denomination to which it belongs the doors of York Street are frequently closed on Sunday mornings while a fleet of charabancs conveys the members to some country Church to attend service there. The country Churches later repay the visit by one to York Street and both congregations benefit thereby.

Incidentally, York Street supplies a good number of lay preachers for work in the denomination. The Minister of York Street, the Rev. A. L. Agnew, B.A., came to the Church as a student from Manchester College, Oxford.

My first impression of him was simply of a good-natured, easy-going young Irishman, but I was not long in discovering under this outer mask an utter sincerity of character (and) firmness of purpose and a devotion to ideals amounting almost to the Quixotic.

Four years in the European maelstrom have made their mark upon him and left him an ardent Pacifist and Idealist.

His style of preaching is more American than English—gentle humour pathos, and feeling carry his audiences to a conclusion which never fails to reach the highest plane.

Underlying his message, as it underlies his work, there appears to be a sound sense of the practical and a knowledge of the psychology of his people.

Having met him, I wondered less at a Church built, as he proudly describes it: "By my people out of nothing and with nothing."

His people however tell a story of a minister who worked on the roof of the Church (because he "Didn't want decent men to break their necks!") and of how, suddenly remembering in the midst of the work a committee meeting of Unitarians of the more sedate type elsewhere, he hastened down and presented himself there in a suit of dungarees and (having altered the programme very considerably) returned to "the job," leaving them to "pass votes of thanks to whoever they liked."

My last impression of him was as he was standing in his favourite place with his back to the fire in the Lecture Hall of York Street discoursing in a broad Ulster dialect with a somewhat angry Fundamentalist, who was assuring him of his destination in another world: "Listen —Hell won't be full of Unitarians nor the people you call sinners either. It will be full of all the mean, weak, backboneless bodies that help to make this world Hell already. Get out, or—" and here a good-humoured grin suddenly crossed

the speaker's rather tired face—"Away to the kitchen and they'll give you a drop of tea—and have a bit of wit!" My eyes wandered to a framed newspaper cutting on the wall recording the fact that three years after he had preached his first sermon to a dozen people in a city where his views, both in religion and in politics are anathema to the great majority, 3,000 people crowded to hear him and hundreds were turned away.

Again I began to understand.

York Street and its success has given a stimulus to many a struggling group of workers elsewhere, but, although his reply to this will be a rather unministerial Ulster expression signifying "nonsense" the success of York Street is due to the personality of its minister.

For the past two years his work has been done while a student of medicine, but, far from being a handicap he has made this link with the University a valuable one for the Church.

The story of York Street is one of difficulties made into opportunities and bricks made without straw.

The Church has practically no income except the contributions of its members, none of whom could be described as wealthy. And yet, besides running expenses funds had to be raised and were raised for the reduction of debt and the necessary renovations, while appeals for help to outside friends were rejected by the minister himself, who on one occasion was found to be making preparations to sleep in the vestry so that some of his salary might be used to pay expenses.

It is little wonder that with a leader of this kind to whom they are devoted all things have been possible to the people of York Street.

Told once that he was foolish to devote himself to such an extent to the building of his Church, his reply was characteristic: "It is my job. Besides, we've got to build up or close-up." Sometimes, looking round our Unitarian Churches I wonder would it not be better if they had all to labour under the same necessity.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(9) SYSTEMATIC SCHOOL INSTRUCTION.

For the development of our churches the most vital undertaking is the organising of the teaching in our Sunday schools. If they are to grow in numbers and influence, they must take on life from their young people as they have been taught the principles and beliefs for which they stand. Twenty young people given in Sunday school solid information in this respect would soon make a vast difference in the life of many a Unitarian Church. I sometimes think that as a denomination we act as though our chief business were to get into our churches middle-aged people who mainly through their own thinking have come to Unitarian beliefs and are, as we say, Unitarians without knowing it. On the other hand, we have among us very many of a life-connection with us who, if asked, are not able to state clearly what Unitarianism is. They may be able to state roughly what Unitarianism is not; but this is a very different matter from positive statement. It is comparatively easy, as a matter of ordinary observation, to state what a horse, or any other animal, is not, but to define what it is is another matter. Our people ought to be able to define their position. But apart from the knowledge they should have as members of a church, it is the duty of the church as such to give its young people a thorough denominational training. They ought to be taught in what respects their church differs from others, but they ought especially to be taught the history of the body of churches to which it belongs, the lives of its great champions and teachers, the truths which it has set forth, and the religious and social services it has rendered. For this teaching our central associations have produced the necessary literature, which if only placed in our schools and used systematically would afford our young people a religious education of the utmost value. All this could be embodied in a general scheme of religious instruction which would embrace knowledge of the great religions of the world, the development of Judaism in the Old Testament, the origin and growth of Christianity in the new and ethical questions which arise therefrom, and the whole matter of the moral and spiritual life. Our young people would then be given systematically what our congregations receive piecemeal from the pulpit: they would have the solid groundwork on which the teaching of the church is based. Then would our Churches find that they had congregations already trained for whatever the pulpits had to set forth: for the hold of our churches on their young people would be as sure as is that of the Roman Catholic Churches. The saying of the Roman Catholic priest, "Give me your children until they are seven years old, and I care not who has them afterwards," has become almost proverbial, because in it is the truth that the systematic training of the young leaves an impression on the mind which is never entirely obliterated and gives it a direction which is never altogether lost. I do not wish to suggest that the instruction of which I have spoken can be crowded into the mind of a child of seven, but that that child should not get to seventeen without a large part of it. It is a question whether in these ten years we shall be indefinite, casual, and slipshod in our teaching, or definite, direct, and purposeful. And this is a question not only for the committee of our Sunday school but for the whole organisation we regard as our church, and for our churches together.

Playing the Game.

Fair play is often said to be a typical characteristic of Britishers. When there is any departure from it the remark is sometimes made, "that is not cricket." In our pulpits we urge upon our hearers that in all their affairs they shall be honest, open, straight, and fair. Men of business who exemplify such qualities command respect and the sure reliance and trust of their fellows. What is so much to be desired in the practical affairs of everyday life is equally important in the work of the Church and in the mission of the preacher.

We Unitarians charge Modernist preachers who occupy orthodox pulpits in Churches whose doctrines they do not believe, with being guilty of unfairness to the Church they are serving and to the public at large to which their position is somewhat puzzling. Of one of these, by way of illustration, it is declared: "He has said almost everything which a free man could say except to unequivocally declare his freedom from ecclesiastical bondage, and it is this double dealing that makes it possible for him to play almost any part in the theological game. He will not sign the Calvinistic creed, neither will he utterly repudiate it. Indeed, he will preach in a Calvinistic pulpit —for a valuable consideration." In a case like that we see very clearly that it is not "playing the game," that it is not fair to the Church which stands for certain definite creeds for a man to be its representative who does not believe in those creeds; and it is not fair to the Cause of Christianity nor to the general public that a so-called Christian preacher should be occupying such an inconsistent and contradictory position. He misrepresents his Church, he violates Christian fair-dealing, and he confuses the public mind causing outsiders to wonder where he stands.

In business some people declare that it does not pay to be honest. It looks as if there are ministers of orthodox Churches who believe that it does not pay in their case to be honest and straight. In one year an official of the Unitarian denomination received no less than fourteen letters from fourteen different pastors of orthodox Churches or theological students nearly ready to settle as pastors, saying they could no longer believe in orthodox theology and asking if he could assure them of pulpits if they joined the Unitarian body. One of them was pastor of the largest Methodist Church in one of the largest cities, and others represented four other evangelical denominations. The reply was that such assurance could not be given. Only one of them left their orthodox connection.

Are all Unitarians completely free from similar misunderstanding? Is it not the case that visitors can go to some of our Churches frequently, without getting any clear idea what those Churches stand for? If a Church known as Unitarian never gets the definitely Unitarian Message from its pulpit can it be said that the preacher is really playing the game? Dr. William L. Sullivan, in a Conference Sermon (U.S.A.), has said: "I should like very much to enlarge upon the extraordinary reticence that is coming upon Unitarians . . . . Are we drifting into a situation in which the Unitarian Church as a Church is nowhere and stands for nothing? . . . I should hate to remind you that if liberty is so enlarged as to hold no content whatsoever, it is a refuge for evasion, of the cowardly spirit that does not dare to say in behalf of the body that he belongs to what the thing stands for."

Why should we Unitarians have any distinctive denominational organisations of our own, unless we have a definite and distinctive message to declare to the world? In justice to ourselves and to humanity we should declare frankly and definitely what we stand for. We are agreed on certain fundamental affirmations which constitute our distinctive message. By all means let that message be known. Let us all play our game fairly and make it clear what our business is. People have a right to know the nature of the article we are organised to supply. To make that known is the reason for our existence.

MINISTERIAL CHANGES.—Rev. E. E. Wrigley, of Stalybridge, has accepted appointment to the Moss Side Church, Manchester; Rev. Lot Hall, of Lye, Stourbridge, has accepted appointment to the New Hall Hill Church, Handsworth, Birmingham; Miss A. M. Barr, M.A., has entered on her ministry at Rotherham; Rev. H. E. Haycock, of Loughborough, has accepted invitation to be minister at Shepton Mallet; Rev. H. E. Perry, has received presentations at Pendleton in appreciation of his interim pastorate; Rev. A. W. Vallance, B.A., has begun his ministry, and been publicly welcomed at Pendleton; Rev. Leslie J. Belton, B.A., M.Sc., began his ministry at Aberdeen in September; Rev. A. W. Vallance, B.A., began his ministry at Pendleton, September 11th, after induction and welcome, September 10th.

VARIETIES.

"With all courtesy and considerateness let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, cannot expect to retain the allegiance of men who are accustomed to straight thinking and square dealing."

Samuel A. Eliot.

Literature.

"The Philosophy of Religion" by Joseph P. MacCarthy, A.M., Ph.D., with Introduction by Albert C. Dieffenbach, D.D.

This is a book of essays by an American Unitarian minister who is pastor of the Church at Kalamazoo, Wisconsin, U.S.A. It is published by the author and there is no price stated. There are 12 chapters besides Preface, Introduction, and an Appendix. The subjects are as follows: "A New Declaration of Independence; Knowing the Unknowable; The Romance of World Building; The Culture of the Cave Man; Accepting the Universe Philosophically; Does Death End All?; The Bible, a Progressive Revelation; The Messianic Hope; Essential Christianity; Creedal Christianity; Saving the Soul of America; Strategic Certainties in Religion." At the head of each section there are appropriate quotations from representative thinkers. The writer of the Introduction, Dr. Dieffenbach, is Editor of "The Christian Register," the well-known Unitarian weekly published at Boston, Mass., who expresses very high appreciation of Dr. MacCarthy's book —"a true transcript of what the evergrowing minds of spiritual thinkers are saying to this day." The author is plain and very readable in his language, without any metaphysical technicalities, so that his readers are not mystified by any obstruse expressions. What he says is positive and helpful. He gives much valuable information and is very definite in stating his beliefs. Whoever reads this book, which is a strong appeal to reason and experience, will have his religious faith powerfully strengthened.

"Tarry, Knight!" by C. R. Allen, 7s. 6d., John Hamilton, Ltd., 2, Portsmouth Street, Kingsway, London, W.C.2.

This is a charming novel, just the thing for holiday reading. Mr. Allen has very cleverly woven a story around an interesting local legend of a Knight who loved his town of Lushdale so much that after his death, ages ago, he is permitted for ever to ride through it, staying only long enough to visit the Cathedral for prayer. But by a fine stretch of imagination the author makes the Knight to tarry longer to take his own part in a local historical pageant and even to be a prominent singer in the Cathedral choir, and a good batsman in a jubilee cricket match. His stay apparently for some weeks in the guise of Mr. C. Knight—a stranger, caused all who came into personal acquaintance with him to become attached and powerfully influenced by him. The devoted loyalty of the boy Robin, the Dean's son, is beautiful, and the local gossip amongst the spinsters concerning this Mr. C. Knight, the new-comer reminds one of "Cranford." Mr. Allen relates this story in a very pleasing and chatty manner, which carries the interest of the reader through from beginning to the end without any degree of diminution. As a description of human nature in a variety of characters and circumstances it is true to life. The book is well printed and issued in an attractive form. Both publisher and author have done their work excellently well. In a second edition no doubt some typographical errors including "Rushdale" for "Lushdale" (p. 127) will be corrected.

"The War Danger," by F. Seymour Cocks, 6d., from the "No More War" Movement, 11, Doughty Street, London, W.C. 1.

A pamphlet of 40 pages giving "Startling Revelations" of present-day diplomacy. The evidences produced certainly give ground for real anxiety and quite sufficiently indicate the need on the part of the people of every European country, as well as our own, to redouble their efforts to make war more and more impossible. In any case those who wish to become acquainted with both sides of a question such as this, would do well to read the statements of fact which Mr. Cocks here adduces.

"The Divine Recticence," by W. L. Sperry, M.A., D.D., 1s. 6d. net. The Lindsey Press, 5, Essex Street, London, W.C.2.—This is the "Essex Hall Lecture, 1927," delivered at the Anniversary meetings of the British and Foreign Unitarian Association, in Whit-week. Dr. Sperry is Dean of the Theological School in Harvard University, U.S.A. It is a fine essay upon the idea of the Deity being a God who hides himself, the "Deus Absconditus" who withdraws into the cloud of mystery luring man on to search out the deep things of life and religion. God is represented in the dual characters of Revealer and Mystifier, and man as believer and yet Agnostic in the things he does not yet know. Dean Sperry says: "Those religions are illiberal which make no place for the divine reticence, religions which guarantee certainties that the universe fails to redeem, religions which from the outset make the act of faith a play acting and a farce."

DEATHS.—Mr. David Price, Horsham, August 21st, 71; Mr. John Harwood, formerly of Manchester, at Rhyl, August 26th, 85; Mr. Sydney Rogers, Southsea, Aug. 25th, 73; Mr. Samuel M. Clarke, Birmingham, son of the late Rev. W. J. Clarke, Aug. 26th, 54; Mr. Henry Freeborn, Southampton, August 31st, 49; Mr. Charles Lewis Hind, London, August 31st, 65; Mrs. Leonard Bradley, of Droylsden, September 5th; Mr. Wm. Sutherland, Newport, Mon., June 18th; Mr. Wm. Marsden, Padiham, September 1st, 77; Ellen Watson, Gorton, August 4th, 78; Mrs. Selby, Denton, August 9th, 76; Rachel Hargreaves, Waterfoot, Newchurch, August 8th, 63; Mr. Geo. Thos. Ramsbottom, Burnley, August 17th, 69; Mr. Samuel Roberts, Bury, September 4th, 67; Mr. Wm. Holt Hall, of Liverpool, at Hawkshead, September 13th.

Religion and Life.

Religion is the most important concern in life. Indeed Religion is life. It is the most practical of all things. It is intended to be that. It is very simple and yet it is very profound. It is what man is created for. He is not made to be a mere money-grubber, nor to be a piler up of heaps of material riches, for all material things are intended to be means to the attainment of spiritual perfection.

What then is Religion? The prophet Micah expressed his opinion when he said, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Jesus put it in other words when he urged his hearers to "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." He expressed it also in the Golden Rule—"Do unto others as ye would that they should do unto you.' "Love thy neighbour as thyself."

Now all this is an emphasis on DOING. It is action. It applies to life. Fully carried out it is the perfect life. No mention of sacraments and ceremonies. No command concerning any theological doctrines or beliefs. No hint about conditions of salvation. In fact, if we look into it the whole matter is summed up in that one great necessity—the DOING of that which is right. So Religion is Righteousness. Just that, no more and no less.

"Ah, but how shall we know what is right?" exclaims some one. What is right to one man is wrong to another. What is right in one age is rejected in a later time. How shall we know? Well, here is the test—"Love thy neighbour as thyself!" Is not that clear enough? Or is it not a sufficiently good guide to practice the Golden Rule. And wherever there is any uncertainty in any circumstances it is always right to follow conscience. " Oh, but conscience talks different ways to different men " we are told. "It tells some men to be Mohammedans, others to be Christians, some Christians to be Romanists and others to be Protestants." Does it, indeed. That is where the great mistake is made about Conscience. It has nothing to do about these differences. It is the mind that makes them, but Conscience always speaks in the same way, and this is what it has said to everybody ever since the first human being came into the world,—" Whatever you believe to be right that is your bounden duty to do."

And further, it is to be noted that all Religions agree about real religion, they differ about theology,—about what men think about religion. They all agree with that saying of Micah, with those sayings of Jesus, with the Golden Rule, with love to one's neighbour. Religion is the same in them all.

So religion means, to do right to God to whom you owe everything; do right to your fellow human beings without whose help you would soon perish; do right in all human affairs,—in the home, in the Church, in the daily work and business, in all social and national concerns. If all people would only do that it would be heaven on earth, with all the joy of perfect life for everybody. All the social and political problems which worry us so much now would be solved. There would be no motive left for crime. There would be every motive for joyous industry and healthy activity.

So whatever helps to right doing is of great import. It helps to be at Church and to join in the fellowship of prayer and song and praise. The real purpose of a Church is the promotion of righteousness,—of true religion. Consequently the Church should be the grandest of all public institutions, and it can be wherever the people make it so by earnestly doing what is right.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

A TALE OF TOMMY LAD.

Tommy Lad isn't really his name. His Mummie and Daddie, his sister Betty and ever so many more, call him Tommy. But he is Tommy Lad to me. He is such a lad that it seems to suit him to a T.

There's nothing of the "mother's pet" about him. Girls may be "sugar and spice and all that's nice"; but Tommy Lad is'nt at all like that. Nor is he any sort of Little Jack Horner to sit in a corner like a "good boy.' Though he is but seven, he has a mind and a will of his very own. He thinks, and doesn't hesitate to say what he thinks. He usually knows what he wants to do and why, and, unless stronger, that is older, wills prevail, he just goes and does it. But please don't think that I am describing a naughty boy; because I'm not. Tommy Lad is very loving and very lovable; only there's no namby pamby nonsense about him. He loves a romp, and the rougher and the noisier it is, the better it pleases him. And though he loves his own way and will get it if he can, he loves Mummie and Daddie so much that he knows how to obey.

But what makes Tommy Lad his own real self is his energy. He is a little human dynamo. And you should just see him run. The quickness of his little feet is astounding. And when I tell you that at the school sports he won a little silver cup, you will have some idea of his speed. And that brings me to my tale. And though it is

about Tommy Lad, he will know nothing about it until he reads what I am writing. If you say I've dreamt it, or imagined it, or just made it up out of my head, you may not be very far wrong.

One day, just for fun, and because he felt so much like a racing car that he could'nt help it, Tommy Lad began to run. He ran so fast that he ran off the earth and tumbled head first into nursery rhyme land. Quick as buttered lightening he picked himself up and looked round. Then he laughed and laughed until the tears ran down his cheeks and he nearly choked.

And well he might, for standing round was a collection of Toms and Tommies. They looked so queer that he felt as though he had swallowed a feather that tickled and tickled him almost to death. Had you been there you would have laughed as heartily as Tommy Lad. There was little Tom Tucker singing for his supper; and Tom, Tom the piper's son looking for another pig to run away with; and General Tom Thumb, magnificent in his uniform and strutting about with all the dignity of a lance-corporal; and Peeping Tom, so sorry for himself, that he would have given anybody sixpence to send him to Coventry; and little Tommy Tittlemouse, from his little house, looking for dishes to catch some more fishes; and Tommy Snooks looking for Bessie Brooks to ask her to marry next Monday; and Little Tom Tinker whose dog says Bow, wow, wow; and little Tom Dogget, who killed his lean cow.

There they were, all the Toms and Tommies, with Tommy Lad in the middle shrieking with laughter until he was almost out of breath. And then, what do you think? Round the corner came a jolly, jolly sailor. He was so kind that they knew him at once; and Tommy Lad shouted, "Three cheers for Tom Bowling."

But before they could give the third cheer, they heard a cheery voice singing, and they all stopped to listen. It was a marching song and soon they all joined in "It's a long, long way to Tipperary; It's a long way to go."

And round the corner, left-righting smartly, his rosy face one big smile, came a soldier of the King.

Again Tommy Lad shouted. "Three cheers for Tommy Atkins," he cried; and everybody obeyed.

With a bow, a salute and a grin Tommy Atkins roared "Shun!" And everybody stood at attention.

Clicking his heels, Tommy Atkins said to Tom Bowling, "Let's let them have a race."

And Tom Bowling replied to Tommy Atkins, "Yes, let's!"

"What's the prize?" shouted Tommy Lad.

"A real solid silver cup" came the answer.

"Hooray!" shouted all the Toms and Tommies, quickly lining up.

Tom Bowling said, "When you,re all ready, Tommy Atkins will fire his rifle and off you go."

* * * *

There was a loud report. Tommy Lad rubbed his head and gathered himself up from the hearth-rug. On the floor lay a book called "Mother Goose's Book of Nursery Rhymes."

But there, sure enough, in the centre of the mantel-piece, shone Tommy Lad's little silver cup.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

If you liked Jessie's story last month, as I'm sure you must have done; you will like the little song she has written for this month. It is very sweet; isn't it? It is like a series of little nature pictures, each distinct from the others, yet all belonging together. Any little girl who can see so much and sing so charmingly. could not help being truly happy. Jessie, you are rich indeed. May you grow richer and richer until you become a millionaire in joyousness and love. Who will send me a story for November? Who will write one for Christmas? My love to you all. Every your loving.

UNCLE FISHER.

NIGHT AND DAY.

1. When shades of Evening
Steal o'er the land,
All nature's creatures
Sleep at her command.

2. Roses and blossoms
Sink in repose,
While the dark shadows
Over them close.

3. Birds of the air,
Buds of the earth,
Rest in sweet gladness,
From the day's mirth.

4. Everything is peaceful,
Joys of day are gone,
Everyone is resting,
Labour is now done.

5. Children are now sleeping
In their beds of white,
Dreaming of life's pleasures
Coming with the light.

6. Clouds of night drift o'er us,
Wake the labouring swain,
Another day is on us,
And work begins again.

JESSIE MOLYNEUX
11 years.

The Women's League.

The Accrington Neighbourhood Women's League held its quarterly conference at Blackburn, August 20th, with six branches represented. Service was conducted by Mrs. Coleman, of Blackpool, Mrs. A. A. Haworth presided at the evening meeting which was addressed by Mrs. Douglas Walmsley on "Point of View."

At Kendal the Women's League organised summer rambles for its members and friends.

The League Branch at the Great Meeting, Leicester, held a Garden Fete on August 20th.

The Branch at the Narborough Road Free Christian Church is proposing to start an ambulance Class for women.

At Moss Side, Manchester, the League Branch held a business and social meeting, September 15th; Mrs. Roper is rallying all the women to help quicken the Church life.

At Ashton-under-Lyne the League held a summer picnic, and later held a Garden Party, September 17th, and began the weekly teas, September 21st.

At West Kirby the branch meets on September 28th.

At Gorton a League meeting is to be held on October 12th, to hear a paper on "An Hour at the Grocery Exchange."

The Quarterly Meeting of the Manchester District League will be at Blackpool, October 8th, preacher Mrs. Thackray.

The Leeds District League meets at Dewsbury, Unity Church, October 1st.

At Bootle the branch re-opened on September 12th.

The British League sent a special letter of greeting to the celebration of the Diamond Jubilee of the Capetown Church, expressing good wishes for its welfare and future success.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

THE DUKE OF MONTROSE ON DRINK.

Speaking in the House of Lords on May 24th, 1927, in support of the Liquor Traffic (Popular Control) Bill, the Duke of Montrose declared: "I am neither a Pussyfoot nor a four bottle man. I am just as keen on Temperance Reform as the Right Rev. Prelate who moved the Second Reading, and on the other hand, I am just as fond of a glass of wine as any noble Lord who wants to kill it. . . . You cannot make bricks without straw, and the woman cannot clothe and feed her children if the wages go in drink. We have many, many cases of homes broken up because of drink; misunderstandings between husbands and wives because of drink; wives' lives are threatened on many occasions because of drink; women and children are driven into the streets in poverty because of drink. . . . In Scotland, where I live, we have had experience of an Act in practical working for over seven years, and our Act embodies many of the principles in this Bill. Near my home, I have two Burghs which went dry, and I would like to read to the House some figures. One is the burgh of Kirkintilloch, which went dry in 1920. In the last three years it was wet, there were 21 arrests for drunkenness; in the last three years it was dry there was only one. The last year it was wet the rates and taxes on a £10 rental was £3 5s. 0d. Now that the burgh is dry our rates and taxes are £2 0s. 7½d., a reduction of £1 4s. 4½d. in the three years, largely caused by the re-organisation we have been able to make in our police. Infantile mortality prior to the introduction of the Act was 136 per 1,000, while to-day it is 71 per 1,000. If you take the Municipal Savings Bank, which is run by the Municipality, you find that at the end of the wet period it had over £13,000 deposited by 251 people. At the end of the dry period there is to-day £28,000 deposited by 653 people, an increase of 100 per cent. in cash and depositors. The War Savings certificates held at the end of the wet period numbered 7,285, while those held at the end of the last dry year numbered 25,949. In the burgh of Kilsyth, which went dry in 1920, there were in the last complete wet year 76 arrests for drunkenness, and in the last dry year there were twelve. The infantile mortality in the wet year was 130 per 1,000, and in the last dry year it was 88 per 1,000. The investments in the Co-operative Society amounted to £71,000 at the end of the wet period, and to £105,000 at the end of the last dry year, an increase of over £33,000. I do not pretend that these results are wholly due to the influence of the Temperance Act, but I do claim that they show that temperance reform in the case of an area that goes so far along the road to temperance as to go dry, does not mean ruin, despondency and strife, but it shows clearly that these places get along just as well as if they were wet."

Lindbergh, the famous flyer, is the son of a Unitarian congress man of Minneapolis.

The Manchester Crematorium

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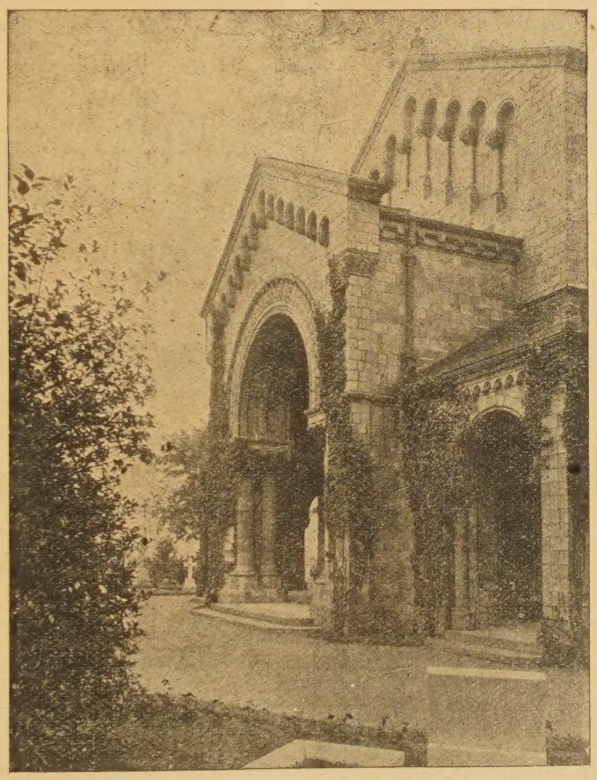
Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*

Full information may be obtained post free from the Secretary



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Secretary:
Arthur E. Piggott
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Chorlton
499.
Macclesfield
256.

(6) DEATH—And what then?

"The profound, tranquil sleep of Death reigns where just now were life and movement. Here, then, begins the eternal rest. Rest? No, not for an instant. Never was there greater activity than at this moment exists in that still corpse. . . Already a thousand changes have commenced. . . . Stages of decomposition and decay, with it's attendant putresence; process abhorrent to the living, who therefore desire it's removal. 'Bury the dead out of my sight' is the wholly natural sentiment of the survivor."—*Sir Henry Thompson.*

CREMATION effects in a little over an Hour that which it takes Years to do if the Body is Buried. The process of cremation absolutely prevents all possibility of pollution of water or contamination of air; whereas burial is always noxious and sometimes dangerous.

CREMATION is pure, beautiful, and sanitary, and makes the associations connected with the disposal of a dead body, something not repulsive, but artistic and symbolic.

The Body will not be subject to the Corruption and decay of the Grave, and its passing away will be on wings of fire, fit type of ascending spirit.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

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